

The SWORD of the LORD

Edited by JOHN R. RICE.

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SHADOWS

By REV. ROBERT G. LEE, D.D., LL.D., Litt.D.

Pastor, Bellevue Baptist Church, Memphis, Tennessee

"Shadows flee away"—"Until the day break, and the shadows flee away, turn, my beloved, and be thou like a roe or a young hart upon the mountains of Bethel."—Song of Sol. 2:17.

"As a servant earnestly desireth the shadow, and as an hireling looketh for the reward of his work."—Job 7:2.

Without regard to what the dissecting knives of theological anatomists may do to the body of my message; with disregard as to anything that critics might say; with the prayer that I shall do people good and not evil in this message, I ask you to give me your ears as I ask you to pitch your mental tent on the spiritual country these words would urge us to explore.

"Shadows!"

"Shadows flee away."

"A servant earnestly desireth a shadow." I suppose that means that a servant desireth the time of leaving off work—the time of quitting work.

Let me ask:

I. What Are Shadows?

Shadows are representations which things make of themselves, being interposed between the sun or a light and any solid body.

A shadow is an appearance resembling or suggestive of a physical object—as an image produced by reflected light, as in water or in a mirror, as that which constantly accompanies or follows like a shadow, as an indication, faintly, typically, or in outline. For example: "His plans were shadowed forth in his remarks."

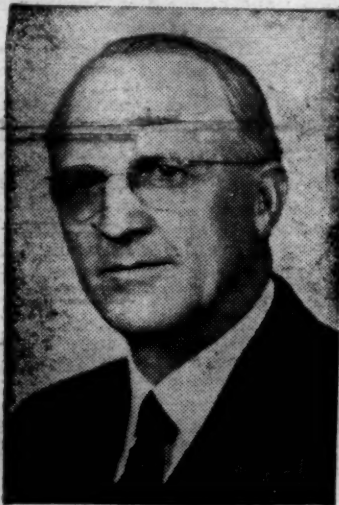
Shadows are also things that have a false appearance of reality—something unsubstantial or visionary. Something unreal or delusive, and elusive. You can't weigh them. You can't lay hold upon them.

Shadows are merely representative or typical of realities. Shadows are imperfect or mystic representations. In other words, shadows are types, symbols, similitudes. Let us remember that—

II. There Are Many Kinds of Shadows

When we come to consider the subject of shadows, we are handicapped by abundance, as a musician who has one thousand sheets of music and has time for only three; as a bricklayer who has ten feet of wall and must put 1,000,000 bricks therein; as a millionaire who has millions to spend on three beggars. Truly we are spiritually in the plight of the old woman who lived in the shoe who had so many children she didn't

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Dr. Robert G. Lee

"If My People..."

By EVANGELIST JOHN R. RICE, Editor

(Preached over a Chicago radio station during city-wide "Life Begins" campaign Monday morning, May 20, 1946. Mechanically recorded for THE SWORD OF THE LORD.)

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."—II Chron. 7:14.

Revivals Depend Upon Christians

First, let us take the first three words: "If my people..." If God's own people want to, they can have a revival. If God's own people get right, they can have a great outpouring of His power and blessing.

"If my people, which are called by my name..." Are you a Christian? Are you a child of God? If so, then you are one of His people, called by His name. And you can have a revival. There are many alibis these days for not having revival. We preachers—God help us—have a pretty hard pull these days. But we often make an alibi and say, "Well, it is certainly terrible these days!" Evangelists have said to me many times: "Oh, Brother Rice, it is getting harder, isn't it? Don't you think it is harder to win souls now than it ever was?" No, sir! The Bible denies it. No, sir! The truth of the matter is that the

trouble is not with the unsaved world at all. The trouble is with the people of God. "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

Some people say, "Well, Brother Rice, these days there is so much competition. Why, these days people, instead of going to church, go to a movie, or to a ball game, or a bowling alley, or a dance, or this, that, or the other." People say rather pathetically, "One time if you had a revival campaign you got the biggest crowds in town because there was nothing else as exciting and nothing else as popular. People did not have any money to spend. But now people have plenty of money and there are plenty of places to go. These days you cannot have a revival." Shame on us! We act as if we

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Crossing The Deadline

By EVANGELIST HYMAN J. APPELMAN, D.D.

"Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men... whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."—Matt. 12:31-32.

Without any sort of an introduction, may I press upon your hearts the simple outline contained in this passage of scripture, the simple outline concerning the topic of our discussion tonight, even Crossing the Deadline, that is, the unpardonable sin. First, what is not the unpardonable sin? Second, what is the unpardonable sin? Third, how is the unpardonable sin committed? Fourth, what happens when the unpardonable sin is committed? Fifth, how may we keep from committing the unpardonable sin?

What Is Not the Unpardonable Sin?

The unpardonable sin definitely is not murder. If it were murder, then David never could have been a man after God's own heart. He was deliberately guilty of the murder of Uriah, the husband of Bathsheba. You all remember the terrible story of how he sent Uriah to his commander-in-chief with the letters ordering the man to be put in the forefront of the battle, directing that when the enemy attacked, the rest of the soldiers were to retire from him so that he should be killed. That is murder in any man's book. God, however, forgave David for that.

The unpardonable sin is not adultery. Even though God punished David for his adulterous acts with Bathsheba by the death of their first born child, He forgave David and Bathsheba. He went even further than that when He made the second child of Bathsheba, Solomon, David's successor, the king of Israel.

The unpardonable sin is not theft. We know that the thief on the cross was saved. It is not Sabbath-breaking. It is not cursing God. It is not cursing Christ. You all recall how bitterly Peter cursed Christ. You all know, without my telling you, that this same Peter was made the prince of the apostles. Jesus definitely said, "All manner of sin and blasphemy shall be forgiven unto men." He goes on to say, "But the blasphemy against the Holy Ghost shall not be forgiven unto men." Regardless of any opinion in this matter, regardless of any thought in this premise, regardless of what any so-called Bible teacher may say to the contrary, regardless of what preachers may have proclaimed, there is only one unpardonable sin according to the Lord Jesus Christ, blasphemy against the Holy Ghost.

By blasphemy against the Holy Ghost is undoubtedly meant acting against the Holy Ghost in a blasphemous manner. Hear me, my friends. I want you to remember this. I know I am a fine somebody, having the nerve, the temerity, a Russian-born Jew, to teach you American-born people your own mothers' tongue, English. You will forgive me however when I try to make you see what I believe blasphemy to be. May I say again that blasphemy does not necessarily mean that you stand up to curse God, that you shake your fist in the face of

and bitterly curse the Lord Jesus Christ, that you pose yourself as an atheist and curse the Holy Spirit. Blasphemy surely means that you act towards the Holy Spirit in a blasphemous manner, that is, that you act toward the Third Person of the Trinity in a manner that, if it were translated into language, would be blasphemy. I am certain the light is creeping into your hearts and minds as it did on me when I first began to study this word blasphemy, and in how many different ways it might be committed.

But, let us go on. The Holy Spirit came into the world to do one thing, one thing preeminently. He came into the world to glorify the Lord Jesus Christ. In the sixteenth chapter of John, part of the fourteenth verse reads like this, "He shall glorify me." Jesus declared that the Holy Spirit would come into the world to glorify Him.

The Holy Spirit also came into the world to empower the witnessing of the apostles, of the disciples, of the Christians through the ages, to an unsaved world. It is in the Bible. Among other places, it is in Luke 24:49: "But tarry ye in the city of Jerusalem, until ye be endued with power from on high." You recall that it says in Acts 1:8, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost parts of the earth." So you see that I am

justified in saying that the Holy Spirit came into the world not only to glorify Christ, but to empower our witnessing, that in the power of the Holy Spirit, we in turn might glorify the matchless Son of God.

Part of that witnessing was to write the Bible, the Old Testament, the New Testament. We are all agreed, are we not, that the Bible is the Word of God. What do we mean by that? Do we mean that God bent down from Heaven, dipped His goose-quill pen in ink, writing these words across the original parchments? Of course not. We mean that the Holy Spirit chose men, using them as His

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Dr. Hyman J. Appelman

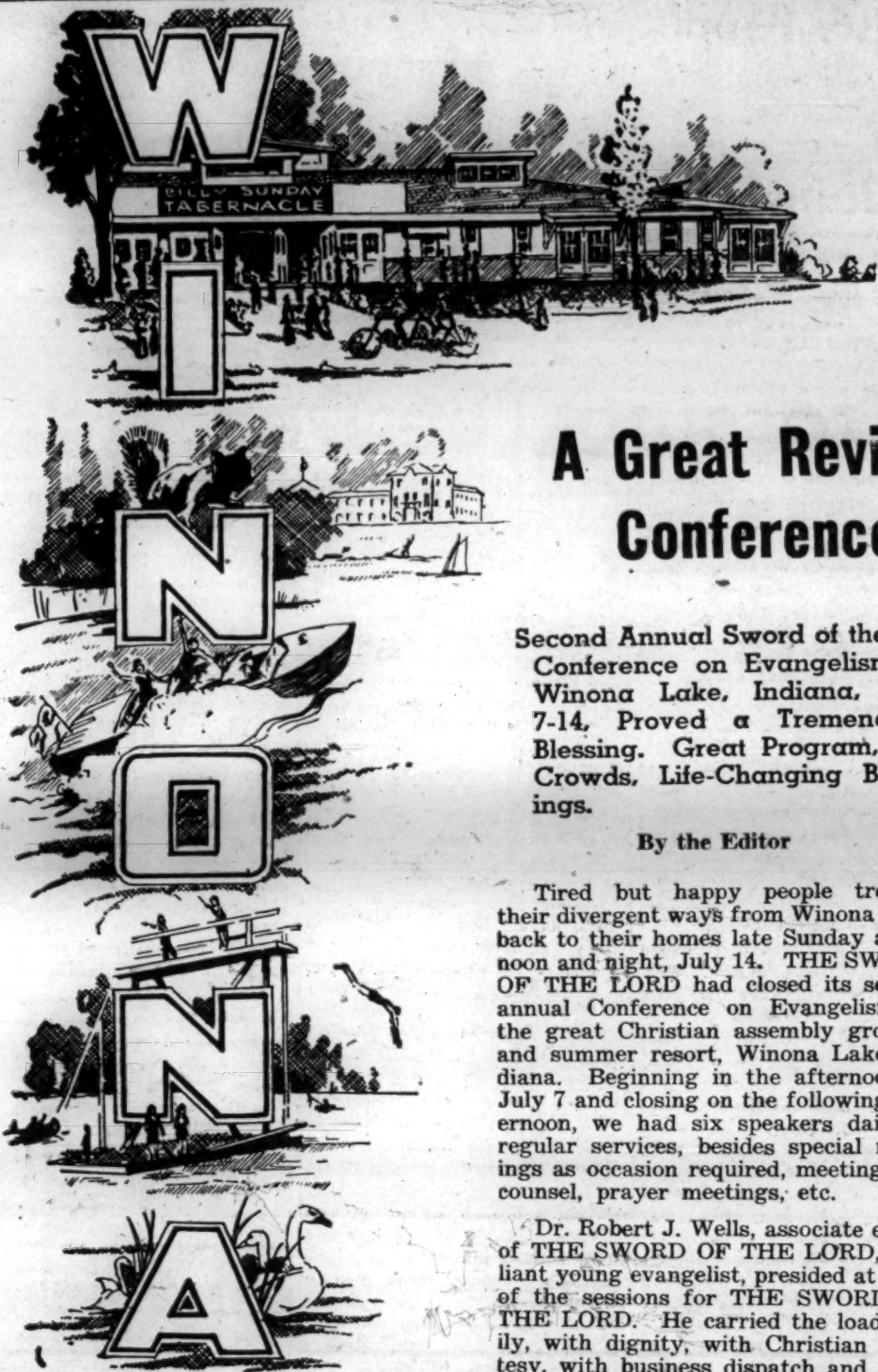


DR.
BOB
JONES
SAYS—

To My Friends:

I greet you in the matchless name of Jesus. I greet you in the name which is above every name—I greet you who are upon the high seas in the name of Him who spoke peace to the troubled waves of Galilee and who is able to speak peace to the storm-tossed souls of men—I greet you who are seekers after truth in the name of Him who had the divine audacity to declare that He, Himself, is the Way, the Truth, and the Life. To you who are interested in nature study, I greet you in the name of Him who never wrote a song, but who put music in the throat of the mockingbird and who made the morning stars sing together—I greet you in the name of Him who opens the door of the morning on golden hinges while millions of eyes never look toward the East. To you who may be weary, I greet you in the name of Him who said: "Come unto me, all ye that labour and are heavy laden, and I will give you rest." To you who may be lonely or homesick, I greet you in the name of Him who said: "Lo, I am with you always, even unto the end of the age." To you who are happy, I greet you in the name of Him who said: "Be of good cheer." To you who are sad, I greet you in the name of Him who was called the "Man of Sorrows." To you who may be fighting against some great temptation, I greet you in the name of Him who was tempted and is therefore able to succor those who may be tempted. To you who may be disappointed in some of your plans, I greet you in the name of Him who gave assurance that He, by His own mighty power, works out for our good all things. To you who feel the need of a friend, I greet you in the name of Him whose love was so great that He was called the "Friend of Sinners." To you who may

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A Great Revival Conference

Second Annual Sword of the Lord Conference on Evangelism at Winona Lake, Indiana, July 7-14, Proved a Tremendous Blessing. Great Program, Big Crowds, Life-Changing Blessings.

By the Editor

Tired but happy people trekked their divergent ways from Winona Lake back to their homes late Sunday afternoon and night, July 14. THE SWORD OF THE LORD had closed its second annual Conference on Evangelism at the great Christian assembly grounds and summer resort, Winona Lake, Indiana. Beginning in the afternoon of July 7 and closing on the following afternoon, we had six speakers daily in regular services, besides special meetings as occasion required, meetings for counsel, prayer meetings, etc.

Dr. Robert J. Wells, associate editor of THE SWORD OF THE LORD, brilliant young evangelist, presided at most of the sessions for THE SWORD OF THE LORD. He carried the load easily, with dignity, with Christian courtesy, with business dispatch and devotion and good sense. Not one jarring

note was heard, not one clash nor difference of opinion.

The singing was wonderful. Rev. Henry Holmbo directed the big choir and with a little practice every day they rendered many beautiful numbers and were loyal and faithful. The Bob Jones College Quartette was very popular. Their music was all serious, their voices well-trained and blended, their Christian testimony bright and happy. They were a blessing to us. Arthur McKee, who has been greatly used of God as a gospel singer, now serving as executive manager of Winona Lake Christian Assembly Grounds, sang several times to the deep enjoyment and blessing of the great crowd. Strat Shufelt sang in several services and his great voice brought a blessing. The "Happy Clarks," musicians who work regularly with Dr. Hankins, brought real blessing in duet. And Mr. Henry Holmbo's solos were very effective.

Dr. Hyman Appelman, Dr. Bob Jones, Sr., Dr. Joe Henry Hankins, Dr. John MacArthur, Dr. Jesse M. Hendley, Dr. Mervin Rosell, Evangelist Rolfe Barnard, Evangelist George Stephens, all brought messages on phases of revival that were greatly used of God. Dr. Robert J. Wells brought several fine messages, and I spoke the six week-day mornings at ten o'clock on "The Holy Spirit in the Book of Acts," besides speaking once each Sunday and on Thursday night, and on Saturday morning at the 7:00 a. m. devotional hour.

There can be no doubt that we had the best evangelists on this continent, the most attractive speakers, the most useful soul

winners, on our program.

Dr. Robert J. Wells was asked to leave the conference and speak one night to ministers of the Brethren in a denominational meeting in another city. These ministers who filled a church, heard Dr. Wells, after he was introduced by one of the members of the faculty of the Grace Theological Seminary at Winona Lake. This speaker said that the Sword conference at Winona Lake was not only the greatest conference on evangelism but the greatest Bible conference in America.

Lives Transformed at Winona Lake

A young woman who was engaged to marry a man who was leaving his wife for her came to the conference on evangelism, was deeply moved by the services and immediately wrote breaking her engagement. The power of God was abundantly felt.

A minister who had been a chaplain, who had come out from the war scarred by sin told me that he knew he was not the same man of God that he once was and he came to Winona Lake conference to get a new anointing and cleansing. After the Thursday night meeting he came to me with many tears and said, "I have been forgiven! It is all right now, I'm on the track again!"

A pastor, after a heart-warming prayer meeting openly confessed that he had lost his temper and resigned his church, and was going back to confess that he had been wrong and ask the forgiveness of his people.

A fine Christian pastor came to the conference determined to get revival blessing for himself and to get an evangelist for a city-wide campaign in his own city. The ministers of the town had authorized him to make plans with one of THE SWORD OF THE LORD evangelists. Dr. J. Henry Hankins is going to his Oklahoma city next year to be backed by the pastors and churches in a great union campaign.

The confessions, the tears over

lack of soul-winning power and over the guilt of cold heartedness, were many. And many revival campaigns were planned. One pastor told me that he was clearly decided that God wanted him to leave his successful pastorate in what is called the fastest growing church in his city and enter full-time evangelistic work.

One of the finest evidences of God's blessing was that people could not get enough of praying. The morning hour from 7 to 8, before breakfast for most people, then a message, included a period of prayer each day.

Then the beloved Dr. J. M. Massey, who now lives at Winona Lake, invited those who felt the need of prayer to come to his home morning or afternoon. A public prayer meeting with some two hundred people gathered in the auditorium at Winona Lake one afternoon at two o'clock and stayed for two hours. Private groups prayed in many homes and hotel rooms during the afternoon and in the evening after the tabernacle service closed. We called for a night of prayer on Thursday night. Some stayed until about 5:00 a. m. At about 1:00 o'clock there were approximately one hundred people standing in a great circle, and they prayed around the entire circle. One dear man prayed like this, "Lord, I have displeased You. Last night when Dr. Appelman suggested that each one give the largest bill in his billfold, I felt I ought to give You that \$5.00, but instead I gave fifteen cents!" After that particular season of prayer was closed they took a collection and got \$100.00 for the conference expenses.

Large Crowds, Growing Interest and Enlistment

The crowds attending were larger than those at the similar conference last year. I estimated that the crowd on Sunday morning, July 14, was between 2600 and 2700 people. In the evenings large crowds came from the surrounding territory. All services except the 7:00 a. m. devotional services,

were held in the big Billy Sunday Tabernacle with seats for 6500. We did not fill that tabernacle. However, Dr. Bob Jones, Sr., who has appeared at Winona Lake for many years, told me that he thought the crowds were equal to most of the best crowds in many years. The attendance and the spirit can be estimated by the fact that our budget of \$5,000 was more than raised. We divided the Sunday morning offering with the Winona Lake Assembly, though they generously asked us to take it all, and the Sunday afternoon offering was to be used for subscriptions to THE SWORD OF THE LORD for those who could not themselves subscribe. The attendance would have been larger had more rooms been available, but we had to stop soliciting reservations when rooms available were all taken. By wire I canceled advertisements in eleven papers, since we had no more rooms to offer. Next year, God willing, even more rooms will be supplied and we ought to have the largest attendance that any such conference has had in twenty years at Winona Lake.

Come Next Year July 6-13

We have already signed a contract with the Winona Lake Christian Assembly for another Sword of the Lord Conference on Evangelism at Winona Lake next year. The date will be July 6-13, 1947. We will have exclusive use of the grounds and all the facilities for the "SWORD OF THE LORD" Conference. Mr. McKee said, "There has not been a sour note, not the faintest criticism of your conference this year. All of us are greatly pleased with it." Dr. Wells and I are already planning some outstanding features that will make it far superior, we believe, to the conference just closed, in attendance, in spiritual power and usefulness, and in its evangelistic impact upon the nation. I suggest that every church plan now to send its pastor to this conference next July 6-13. I hope that pastors will mark the date on their calendars and plan to come. We ought to have almost every full-time, orthodox evangelist in the nation attend this conference next year. Those who expect to get rooms for the conference had better make their reservations early next year. We expect to crowd all facilities to the very limit.

13,340 Subscriptions Promised Coming Year

The group at Winona Lake was the largest group of readers and lovers of THE SWORD OF THE LORD I have ever seen. THE SWORD OF THE LORD is beginning to be recognized as the voice of evangelists and of evangelism in America. It is becoming widely known that the editor has no salary, no income whatsoever from THE SWORD OF THE LORD or from his books, and that these publications are boosting the whole cause of evangelism. One Methodist pastor from Illinois gave me the following testimony, in approximately these words:

"Brother Rice, I want to tell you what THE SWORD OF THE LORD has done for me. I am a Methodist pastor. I call sin by its right name. I preach boldly and plainly that the Bible is the Word of God. Such preaching is not popular. I have been shoved off to small churches and dead churches. I had begun to feel that there were not any other preachers left who would preach against sin, who would stand true to Christ and the blood and the Bible. And then someone subscribed for me for THE SWORD OF THE LORD. And I began to be greatly blessed by the messages. I found that God stands by his preachers. I got on top. I am not defeated any longer. Every time they send me to a dead church it comes to life and God blesses my ministry. THE SWORD OF THE LORD has brought a victory out of defeat in my ministry and I want to thank you for it."

A large group of evangelists volunteered to take subscriptions for THE SWORD OF THE LORD during this coming year. Each one set a goal for himself and the whole group promised to raise a total of 13,340 subscriptions between now and the next conference on evangelism at Winona Lake from July 6 to 13, 1947! Over \$1100.00 worth of subscriptions were turned in in cash at Winona

Lake. And when someone suggested that THE SWORD OF THE LORD ought to have an increase of 25,000 subscriptions by this time next year, Dr. Bob Jones insisted that we ought to come up with 100,000 circulation next year and that we ought soon to reach a quarter of a million circulation!

How we thank God that He is raising up friends among the soul winners for this paper.

The Sword Was Asked to Lead Nation-Wide Crusade for Evangelism

One evening at dinner the speakers on the conference program, including Dr. Hyman Appelman, Dr. Joe Henry Hankins, Dr. Jesse M. Hendley, Dr. John MacArthur, Dr. Robert J. Wells and I went carefully over a statement of faith and over a strong code of ethics for evangelists. All of us agreed on these matters. Dr. Merv Rosell had already gone, and Dr. Bob Jones had not yet arrived. Dr. Jones later went over the code of ethics and statement of faith with us all and it was unanimously approved. Then at a luncheon of evangelists on the porch of Winona Hotel the next day the entire group, without exception, voted to accept this simple statement of the fundamentals of faith to which we adhere and accept our code of ethics for an evangelist. Many were mature and godly men, greatly used in revival campaigns through the years. Others were young men recently started in the work. As editor of THE SWORD OF THE LORD, I agreed, and Dr. Wells, as associate editor, joined me, that we would publish reports from evangelistic campaigns by evangelists who proved themselves in accord with the fundamentals of the faith and with this code of ethics which will keep evangelists from being unduly criticized for commercialism and unethical practices. Of course, we cannot publish lengthy reports, and we reserve the right to edit and condense, but evangelists who prove themselves to be reliable in doctrine, Spirit-filled and effective in their preaching and blameless in their methods, will be boosted and supported by THE SWORD OF THE LORD, the best we know how to do, as we have room and as they help us to know about their work.

That night, Dr. Appelman, Dr. Bob Jones, Dr. Hankins, Dr. Hendley, Dr. Wells, Dr. MacArthur, and I met together again and counseled prayerfully until midnight about the future of mass evangelism in America. All of us agreed that there were many doors opening and all of us have more invitations than we can accept. But we agreed that one of the great faults of revival campaigns these days is lack of adequate preparation and organization and promotion. We discussed the possibility of uniting in a fellowship to support a group of advance men and organizers for revivals. But the brethren unanimously agreed that we did not want an organization. We felt the need, rather, for a hearty, cooperating fellowship in this blessed work. THE SWORD OF THE LORD offered to employ advance men to follow up inquiries where pastors and other Christian leaders want us to come for union revival campaigns. Brother Bill Mann, the editor's own special representative, is working now at that task. On a motion by Dr. Bob Jones, seconded by Dr. Hyman Appelman, Dr. Jack MacArthur was asked to head a committee to draw up resolutions asking THE SWORD OF THE LORD to take the lead in this business and otherwise to "spearhead the work of evangelism in America." These good brethren pledged themselves to the heartiest cooperation with THE SWORD OF THE LORD and its editors in the work of promoting revivals, revival conferences, revival literature, etc.

The following resolution was drawn up:

"July 12, 1946

"BE IT RESOLVED: "That we express our heartfelt gratitude, our sincere appreciation to Dr. John R. Rice and Dr. Robert J. Wells for their unselfish, untiring expenditure of time and of effort in setting up these great evangelistic conferences. In these days when the central passion of our matchless Lord, namely—to win the lost, has been sidetracked, we thank God for the vision He has given Dr. Rice and Dr. Wells to (Continued on Page 2)

THE SWORD OF THE LORD

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EVANGELIST JOHN R. RICE
D.D., LITT.D.
EDITOR AND PUBLISHER
Evangelist Robert J. Wells, Ph.D.
Associate Editor
Subscription Price \$2.00 one year; \$5.00 three years. Canada and foreign countries, \$2.50 a year.

A Great Revival Conference--

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put New Testament evangelism back where it belongs as the first business of the church.

"BE IT RESOLVED:

"That we express our approval and appreciation for the unique, faithful and Scriptural promotion of evangelism by THE SWORD OF THE LORD.

"BE IT RESOLVED:

"That we request THE SWORD OF THE LORD and its editors to set up, under God and with the leading of the Holy Spirit, a nation-wide revival crusade which we believe is the only solution to the multitudinous problems that confront us today. We pledge ourselves wholeheartedly to cooperate in every way to bring this to pass.

"Humbly submitted,

"COMMITTEE OF EVANGELISTS

(Signed)

"John F. MacArthur
"Chairman

"Bob Jones

"Clifford Lewis

"Hyman J. Appelman

"Jesse M. Hendley

"Joe H. Hankins

"George Stephens"

That resolution was then unanimously adopted at a meeting of all the evangelists in attendance at a dinner at Winona Hotel and in the evening service was passed

WITNESSING

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Thus with the prayers and support of God's people who believe in revivals, we will try to lead through THE SWORD OF THE LORD in the matter of organizing revivals for great soul winners, recommending evangelists for churches who want one-church campaigns and in promoting great conferences on evangelism, etc. We covet the prayers and counsel of readers of THE SWORD OF THE LORD.

Nation-Wide Laymen's Organization Formed to Support THE SWORD OF THE LORD Program

Many Christian laymen, some of them very prominent and many of them very useful, were at the Sword of the Lord Conference on Evangelism. These laymen who were already very active in spreading the literature of Sword of the Lord Publishers and in working for revivals, wanted an organization of their own. Here is a brief report of the organization as given to the whole audience, after several private meetings of committees and of the laymen. The report was given by Mr. D. H. Samuelson, of Cleveland, Ohio.

"At the second annual Conference on Evangelism sponsored by THE SWORD OF THE LORD, the Christian laymen were so inspired by the messages that it was decided by the laymen that they organize in order to do all they could to promote evangelism.

"Consequently, on Friday, July 12, after the evening service the laymen met and discussed a program together with Dr. John R. Rice and Dr. Robert J. Wells. After a period of talking over what the Lord would have us do, a committee of twelve was appointed to make definite plans and report back to the larger group of laymen. This committee and a smaller sub-committee presented the following report to the assembled laymen at the tabernacle on Saturday afternoon, July 13, at 3:00 p. m., and this report was accepted.

"The name of the organization to be: 'Evangelistic Laymen of the Sword.'

"The officers of the organization to be a president, vice-president, and a secretary-treasurer.

"The purpose to be the 'Evangelistic promotion and distribution of Christian literature in cooperation with THE SWORD OF THE LORD.'

"The program to be:

"A. To enlist Christian laymen in furthering the cause of evangelism through the churches.

"B. Promote attendance of laymen at the Winona Lake third Conference on Evangelism next year.

"C. Monthly fellowship letter to all members.

"D. Laymen's activity column in SWORD OF THE LORD.

"E. Laymen's day at third Conference on Evangelism with representation on program. Annual meeting to be held on afternoon of this day.

"The committee also presented the following nominations for officers who were elected by the laymen:

"President: Mr. G. E. Hays, Jr., of Louisville, Kentucky.

"Vice President: Mr. J. Stevens of Warren, Ohio.

"Secretary-Treasurer: Mr. R. J. Cutchin, Sales Manager of THE SWORD OF THE LORD.

"The organization meetings were held in an atmosphere of prayer and testimony with great blessing to all attending.

"Respectfully submitted,

(Signed) "D. H. Samuelson

"Temporary Secretary

"Cleveland, Ohio."

We cannot tell all the blessings that God gave us at Winona Lake. The first morning we counted people present from thirty states of the Union! Before the week was gone many of the remaining states were represented. The prayers, the tears, the holy vows, the new truths that were learned from the Word of God, all these can only be properly accounted for when we meet in Heaven. I suggest that you plan to be present next year for your part of the life-changing blessings of the Sword Conference on Evangelism. Remember the date, July 6-13, 1947, at Winona Lake, Indiana.

"If My People..."

(Continued from Page 1)

wish we ourselves could go out to a night club and get on a big drunk! We act as if the world has more to offer than Jesus Christ. We act as if the gospel cannot compete as if we have to have special favors. If there is anything I abominate it is the idea that we Christian people and the church of God have to ask for special favors because we cannot compete. I never did like the idea of a pastor going around and trying to get a discount on everything he buys because he is a preacher. I never did feel that we had a right to say, "We preachers need special consideration." Of course we are just men, but God is on our side. If we deserve special consideration, we will probably get it. If we do not get it, we need not worry about it. We can have God. The gospel can compete, and the church can compete if God's people get right.

Somebody says, "Brother Rice, we must be in the last days. You know, there is the great falling away and people are blinded and hardened. Sinners are so hard these days!" Sinners always were hard! It never has been specially easy to have revivals. I am not saying it is easy. I am saying it is possible, and it depends on the people of God.

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." I am not talking just now about these particular points of humility and prayer and waiting on God in penitence and turning from sin. I want you to get that thought, but not now. What I want you to see now is that revival depends on the people of God. It does not depend on the government. It does not depend on having laws to make people keep a Sabbath Day. It does not depend on having laws to shut up the taverns and shut up the dance halls, etc. That is not what brings revival. Revival depends on the people of God. God will give revival when His people meet His requirements.

I turn to the fifty-first Psalm. There, it is said, David after his great sin with Bath-sheba, prayed this heartbroken prayer: "Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions." I want you to begin with me in verse 10 where he says, "Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy holy spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee."

Do you know what it would take to have a great moving of the Lord's Spirit in the hearts of sinners—to have conviction widespread and deep everywhere? Do you know what it would take to have people crying out for mercy and salvation? I will tell you. If we can get God to create anew in us a clean heart; if we can get Him not to withdraw His Spirit's power from us; if we can get Him to restore to us the joy of salvation and let His free Spirit have control of us, oh, we like David can say, "Then will I teach transgressors thy ways; and sinners shall be converted unto thee."

We have the cart before the horse. We have all kinds of alibis. We put on our sanctimonious faces and say, "The world surely is wicked!" I am embarrassed sometimes when people come up to me after I have preached plain and sharp—a woman last night said to me, "Well, Brother Rice, I'm sure glad you told them what you did." I was not speaking to them—I was not speaking to any special group to which she referred as "them." I was speaking to all

of us alike. My own heart ought to have been torn, and it was, by the thought of people in Hell, people who die without any hope to spend a billion years in the torments of the damned. I was not taking any delight in laying it on to some little particular class about the wrath of God on sin. What I am saying is that we people of God, we Christian people, are going to have to take the burden on us; and we can have revival, we can have the power of God, we can have great multitudes of sinners saved if we meet God's requirements. Oh, that we might today pray that fifty-first Psalm, that inspired prayer of a penitent backslider! Oh, if we could pray it with sincerity and with a burden, with a contrite heart; and if God would today cleanse the hearts of His people and restore to us the joy of salvation and give us the power of the Spirit, then surely we could teach transgressors the way and sinners would be converted to the Lord.

What I am saying is that revival depends on Christians. The Lord said, 'If my people, which are called by my name—if they want a revival they can have it, if they meet God's requirements.'

Sinners Are Often Hungry for Salvation

People these days say, "Well, these days, Brother Rice, you know sinners won't come to church." Oh, hey won't? Some of them came last night. I thank God for that Israelite, that Jewish man, who came last night, a man who had gone past the half century mark without the Saviour. As he, among others—men and women alike—came to take my hand during the invitation, I said to him, "You know we are all sinners."

With a broken accent he said, "I know I am a sinner. I certainly know I am a sinner!"

I said, "Christ Jesus died to save sinners."

"Yes," he said, "I believe that." He hesitated, perhaps because of the thought of persecution. Then he said, "I do not want to put myself under obligation to a church."

I said, "Never mind about that. You take Christ as your Saviour." So then he went into the inquiry room and had the matter all happily settled.

I am saying that you talk about sinners not coming to the church. A woman came last night during the invitation. After the service, as the tears ran down her cheeks and she could hardly keep her voice down for the lift of joy in it, she said, "I came tonight, and I prayed, 'O God, open my heart to whatever You have for me in the sermon. I sure need You, Lord! I want to get saved.'" So last night the Lord spoke to her heart, and she said, "It was exactly what I needed." She held her hand instantly when the opportunity was given and then she came. Then there was the man with liquor on his breath who came last night—and there were others. I say sinners will come.

Christians Should Go After Sinners

But suppose sinners did not of their own choice, come? God's plan is that Christians shall go and get sinners. "If my people, which are called by my name, shall humble themselves, and pray, and seek my face," God's people can have revival. David said, "Then will I teach transgressors thy ways; and sinners shall be converted unto thee." We have our blame at the wrong point. Our poor, foolish, wicked alibi just tries to cover up. Unconsciously perhaps, we try to rationalize our powerlessness and our fruitlessness by blaming it on sinners. But that is not our real trouble. The trouble is with the people of God. God's people can have a revival if they will pay God's price for it. That is why evangelists who mean business for God begin with Christian people when they preach. That is why we like some people, why we must preach on sin, why we must preach on the sins of Christians, why we must bear down on the

worldliness, on the ungodliness, on blasphemy, on broken homes, on booze, on the dance and movies and other things all about us. Godly evangelists who know God's way of revival must begin with the people of God. God's people must get right if we want a revival. And oh, how eager God is to pour out upon us His power and give a blessing from Heaven that there is not room to receive!

Here is another Scripture on this thought in the first two or three verses of the tenth chapter of Luke. The Saviour had sent out twelve disciples, and now He sends other seventy. We read, "After these things the Lord appointed other servants also, and sent them two and two before his face into every city and place, whither he himself would come. Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest."

"Now, dear Lord Jesus, aren't You wrong about this? Here we are seventy new converts. We want to work for You, and the twelve apostles—You have already sent out. Aren't You wrong to say the trouble is with the laborers? Why don't you say that sinners are so hard, they do not care, they are blinded by sin, they like to drink too well, the like to dance too well, they are too worldly-minded? Why don't You put the blame on the lost world that turned You down instead of on Your people?"

"No," Jesus said, "the harvest is great. The harvest is ready. There are plenty of people to be won if there was anybody to win them. The harvest truly is great, but the labourers are few."

In Bible Times God Could Have a Revival Any Time He Could Get a Few People Right

At Moody Church two or three weeks ago—before the beginning of this campaign—I preached on "The High Cost of Revival." It depends upon Christians. I could go through the Bible and show how again and again we find that God was ready for revival. The only trouble was with the laborers. When Elijah was on Mount Carmel it seemed the most desperate time in the history of Israel. The wicked queen, Jezebel, led the king, Ahab, around by the nose, figuratively speaking. Jezebel had killed the prophets of God, all except a handful who had been hidden out in tombs and fed on bread and water by Obadiah. And Elijah—they had sought him to kill him. There had been a terrible drought three and a half years because of the curse of God upon the land. And Elijah came to Mount Carmel. Why, you would think that the blame was to be on somebody else. But as soon as God got one man so he could pray down the fire of God, God gave a revival. If you could have a revival on Mount Carmel with wicked Israel, Israel turned over to idolatry, Israel led by a wicked king and queen, Israel that hated the prophet of God—if you could have a revival then when one man got right and got his prayers answered, why couldn't you have one in Chicago now with some two hundred churches in it? I say, we can have revival if God's people meet God's requirements. If God's people want it, we can have revival.

God gave a revival in Nineveh, wicked Nineveh, idol-worshipping Nineveh, Nineveh where they had gone on in such wickedness that God had said, 'I'll destroy it.' He told Jonah to go and preach, saying, "Forty days and Nineveh shall be destroyed!" God had a good deal of trouble getting Jonah ready. I tell you frankly, when he got there he smelled like fish; but he was ready to preach this time. He had had a little detour and had had a little experience in the belly of a whale; and when he got there this time he was ready to preach whatever God told him to preach. He began as soon as he got well inside the city. He said, "Forty days, and Nineveh shall be destroyed!" And the

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Crossing the Deadline --

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secretaries, as His stenographers, to write this blessed Bible. Now, am I justified, brother preachers, the scores of you here tonight, in saying this: Every time a revival like this is put on, every song that is honestly sung, every prayer that is honestly prayed, every bit of advertising that is honestly put out, every penny that is honestly contributed, every sermon that is honestly preached, is empowered by the Holy Spirit for the purpose of crowning Jesus?

You turn to me, saying, "You still haven't told us what the unpardonable sin is, and how a man may commit it." I want to remind you again that the unpardonable sin is not anything like what we commonly call sin, some deliberate act, such as murder, adultery, lust, stealing, cursing, or any other thing such as that. God forgives passionate sins. He forgives the sins of heat. It is the deliberate hardening of the heart that He cannot overlook. It is the deliberate refusing to pay attention of the Word of God that He cannot blot out. It is the steady, bitter, malicious, turning of your back on the pleadings of the Holy Spirit that He cannot forbear.

What Is the Unpardonable Sin?

But what is this sin of blasphemy against the Holy Spirit? Well, listen. First, unqualifiedly, without any question at all, it is a sin of malice. Remember that. When Stephan stood before the Sanhedrin back yonder, as recorded in the seventh chapter of the Book of Acts, he said this to them: "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye . . . When they heard these things, they were cut to the heart, and they gnashed on him with their teeth." I have seen that happen in revivals. So has every other preacher who has ever held any appreciable number of them. Friends, the unpardonable sin is a sin of malice. It is utterly impossible to commit the unpardonable sin with one try. Did you hear what I said? It is utterly impossible to commit the unpardonable sin at one crack, as you may commit murder, or lying, or stealing, or Sabbath-desecration or drunkenness. This unpardonable sin is a sin of steady growth.

Not only is this unpardonable sin a sin of malice, but it is a sin of presumption. David prayed, "Keep me from presumptuous sins." Old David certainly knew the devil's attacks with those sins of presumption. What do I mean when I say the sin against the Holy Ghost is a sin of presumption? Here it is. You are presuming on the goodness of God. You are presuming on the grace of God. You are presuming on the mercy of God. You are saying to God as some of you have been doing night after night, while you have seen scores respond to the gospel invitation, "Yes, I am going to be saved, but in my time, not in God's time." Is that right, preachers? That is what they are saying, is it not?

You intend to be saved. You do not want to go to Hell. You do not mean to go to Hell. You do not intend to go to Hell. Nevertheless you are saying to God every time you put off salvation, "I'll get saved by and by." Friends, every bit of thinking sense you have in your heads will say "amen" to all that I am saying in calling this sin a sin of presumption.

Not only is it a sin of malice, a sin of presumption, but hear me. God help me to tell it. It is more important that you get the truth of this than that I preach a great sermon. It is always, always, without exception, a willful sin. You cannot commit the unpardonable sin unconsciously. You cannot do it. It is a willful sin. It is not something you can do without knowing it, something you can do by accident. It is a

willful sin. It grows on you. You keep on engaging in it.

Listen, have you ever thought of this? Have you ever studied about this? It came to me as I read in my New Testament the other day. "I tell you I almost shouted with joy. The Lord Jesus Christ never criticised a drunkard. He never criticised the harlots. He never criticised the murderers. He never criticised those who sinned sins of passion. He criticised those who sinned as the Pharisees sinned, in cold bitter malice. Every passionate sin, that bad word you think or speak, that fit of temper, that falling before some almost inconceivable onslaught of Satan, is forgivable. You are tempted. You fall. You do something that is wrong, some bitter sin, the scarlet sin, the evil sin, the sin done in the heat of the moment. I tell you, God for Christ's sake, will forgive it. But this deliberate sinning—coming to these services, listening to a preacher tear his heart out, preach his lungs out, watching Jesus night after night dying before your eyes, then willfully rejecting Him as your Saviour—I warn you, that is the unpardonable sin.

Not only, however, is it a sin of malice, a sin of presumption, a willful sin, but it is also a sin against light. In most of your cases it is a sin against much light. Listen while I read you something out of the blessed book of Luke concerning what the Lord Jesus Christ had to say about this sin against light. "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell. He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me."

You recall how the Lord Jesus Christ sent out His disciples. He told them to go before His face whithersoever He was to go. He said to them that whatever city they entered, the first house they came to that would receive them, there they were to abide. They were then to preach in that city. If the city would not listen to them, they were to shake off the dust of their feet as a witness against that city. It would be more tolerable for Sodom and Gomorrah at the judgment than for that denying city. Oh, my beloved friends, do you know why I am straining so hard, preaching so loudly, pleading with you so anxiously? There are some of you within the sound of my voice who are very close to committing the unpardonable sin. You have been sitting under the drippings of the sanctuary. Day by day, week by week, revival by revival, tent meeting by tent meeting, you have had every opportunity at Christ that God has ever given to any people. For you to go on in sin is to sin against blazing light.

The unpardonable sin is the sin that hardens the heart, that stiffens the soul, that makes stubborn the mind, that cements, seemingly, the will, the very life. That is what God meant when He plead with us, when He said, "Today if ye hear my voice, harden not your hearts, as in the provocation." God knew of the awful hardening influence of sin. He knows now that in saying, "No," today it will be easier to say, "No," tomorrow. It will be much harder to say, "Yes," the next day. It will be much easier to say, "No," the day after.

Last of all, crossing the deadline is the sin not only of malice, not only of presumption, not only of willfulness, not only against light, not only hardening, but a sin whose consequences are damnation. Let me read it to you out of the tenth chapter of Hebrews, beginning with the twenty-sixth

verse: "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, the Lord shall judge His people. It is a fearful thing to fall into the hands of the living God."

You say, "Preacher, wait a minute. You tell us that this sin is first of all a sin of malice. You say it is a sin of presumption. You declare it as a willful sin. You proclaim it a sin against the light. You prove that it is a hardening sin. You conclude that it is a damning sin. But, preacher, that is just your opinion. There have been other evangelists who have said something else. There have been other teachers and preachers who have said something else. Prove your contentions. What are your proofs?"

All right, my friends. I shall call three witnesses to the stand tonight, as I would in pleading a law case. I am pleading the case of the Lord Jesus Christ tonight. I am pleading the case of your immortal, perishing souls in this hour. Bear with me. Pray for me. Pray for each other. Listen attentively, as the Holy Spirit presses these thoughts upon your hearts.

First, let us call scripture to the witness stand. God says, "My spirit shall not always strive with man." God says, "He, that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy." God says, "This is the confidence that we have in him, that, if we ask anything according to his will, he heareth us: And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him. If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it." There is a sin unto death is the declaration of God. For those who have committed that sin, there is no mercy. Consequently, God tells us not to pray for them, inasmuch as He is not going to hear us anyway. Do you know that God said of the Israelites, of the northern kingdom, "Ephraim is joined to idols: let him alone." What a terrible abandonment that is! God says, "Let him die in his sins and go to Hell, if he is so insistent on resisting My grace, and My mercies."

Do you know that God told Jeremiah not to pray for the Jews because God would not hear him anyway? Do you know that God said to one of the prophets that if Moses, Samuel, Job, were to stretch up their hands and pray for the people, God would not hear them? Evidently the people had over-stepped the bounds of God's long-suffering. It is in the Bible, every bit of it. Turning your back on God, refusing to hear God, disobeying the Word of God, denying the authority of God, going on in your sins, brings you to that deadline. You cross over it. God will have nothing more to do with you.

Nature is another witness. You say, "How can nature prove the unpardonable sin?" Let us put nature on the witness stand. Listen. Take a rope. Tie your good strong right arm to your body. Tie it tight. Keep it there. After a while you will not be able to use that arm. Put a stopper in one of your ears. Keep it there for sometime. Take it out. You will be as deaf in that ear as a post. Put a bandage over your eyes. Keep

that bandage there for a long time. Take it off. You will be as blind as a bat. You know all these things are so. It is possible so to misuse the members of your physical body that they become atrophied, useless. It is identically and exactly the same way with the pleadings of the Holy Spirit. He pleads! He begs! He appeals! You refuse! After a while the possibility is, the probability is, that the thing which God has implanted in your soul to respond to the Holy Spirit dies. You are finished. You are through.

Let us call the third witness to the stand. The third witness is experience. I have had grey haired men, grey haired women, come to me saying this: "Preacher, you preachers of this day and time do not preach as they did when I was a child. When I was a child, an evangelist would come along and preach and I could hardly keep my seat. I would have to hold on to keep from jumping up and running down the aisle. You preach now. I just sit there. You do not seem to move me. You do not seem to touch me. There is something wrong with your preaching."

Brother, sister, I beseech you, be warned. It is not our preaching but your hardness of heart that is responsible for your lack of response. You have made so many denials of God, of Christ, of the Holy Spirit, that even the mighty Trinity are seemingly unable to break through. Your very lack of response is a sign that you are getting closer and closer to the deadline.

How Is the Unpardonable Sin Committed?

Permit me to stop here a minute to plead with you. Permit me to exhort for a while, even at the danger of keeping you a little too long. You will be very patient with me. You know my heart. My soul, my life's blood, are in this thing. Hear me, beloved, man, woman, boy, girl, if you have the least desire to come to Christ, I beseech you, do what He tells you to do, lest that desire die out, and there be nothing left but the frozen embers of your unpardonable sin.

Some years ago in one of our great university hospitals, a famous doctor was performing an operation. It was in the amphitheatre operating room of that great institution. Sitting in their prescribed places were the students, the nurses, the doctors, watching the matchless surgeon. As he worked he lectured. Asking the nurse, or the helping doctors, for the needed instruments, he described what he was doing, point by point. The operation was finished. They wheeled the patient back to his room. Standing there, facing that crowd of young doctors, of medical students, of nurses, the great physician began to pull off his rubber gloves. He spoke, "You have all seen that the operation was successful, but nature must have its course. If the man had come to me a half dozen years ago, I should have put him on a diet, given him a little medicine, and he would never have been sick in any appreciable way. Had he come to me two or three years ago, I should have performed a minor operation. He would then have gone off scot free. Now I am sorely afraid he has waited too long." That day

the patient died. He waited too long.

I sat in the general pastors' conference in Dallas, Texas, when the pastor of the First Methodist Church South made his weekly report. He had come in late. Out of courtesy to him, the proceedings had stopped, while he was given a chance to make his report. He finished telling about the work of the day before. Instead of sitting down, he just stood there. He began speaking again.

"Brethren, I have gone through Hell itself during this past week. Last Tuesday some of you recall George So and So was killed in an automobile accident. He and I were schoolmates. His father and my father were schoolmates. He went into the law. I went into the ministry. When he was taken out of the wreck, he was still alive. They rushed him to the hospital. His wife and two children, members of my church, went to him. He asked for me. When I came in, he instructed his wife and children to leave the room. He told me that he had made me the executor of his will, that he had forgotten to tell me about it. He asked me to take care of his property, of his wife, of his children. I told him I would gladly do it, but that there was something infinitely more important than that.

"What is it, Martin?" said the dying lawyer.

"George, you are not a Christian."

"Looking up at me, he said, 'It is not your fault. You have tried hard enough.'

"No matter whose fault it is, George, you are dying. You need Jesus Christ. You may be saved if you trust Him."

"I have tried, but I just can't seem to find my way through."

"Nonsense, man. You are not an infidel. You believe the Bible. Your daddy was a preacher the same as mine. Jesus will save you if you trust Him. Trust Him now."

"Honest, Martin, I've tried ever since I got here, but there seems to be a bleak, black distance between me and Heaven."

"Man, you are wrong. God will save you the minute you accept Christ as your personal Saviour."

"I pled, wept, prayed, warned, threatened. The doctor came into the room, tried to get me to stop, saying that I was shortening the man's life."

"The minutes sped past. Lifting his hand, my friend said, 'Martin, it is no use. You know, if someone had said to me ten years ago that I would die and go to Hell, I should have said, 'Man, you are crazy. I expect to take Christ as my Saviour.' If someone were to have told me ten weeks ago, ten days ago, ten hours ago, that I would die and go to Hell, I should have said again, 'Man, you are crazy. I am not an infidel. I expect to accept Christ as my Saviour and go to heaven.' The irony of it is that here I am dying, a lost sinner, going to Hell, because I guess I have put it off too long.'"

Dr. Martin started for the door out of the room where we preachers were meeting. He was almost at it when he turned around to look at us. Raising his hands to his hair, he tugged at it as though he were trying to tear it out, when he groaned out, "The best friend

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Crossing the Deadline --

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I ever had died a Christless death. We put him in a Christless coffin. We had a Christless funeral. We buried him in a Christless grave. He will rise at a Christless resurrection. He will face a Christless judgment. He sink into a Christless Hell. All this only because he put it off, because he put it off."

The Consequences of the Unpardonable Sin

Now, for the last word. What are the consequences of that unpardonable sin? What are the consequences of that sin of malice, of presumption, of wilfulness against the light, that hardens the heart, that maddens the brain, that damns into Hell?

They tell a story about Cleopatra. They say she was so afraid of her court attendants that she called in her pharmacists directing them to take all the poisons they could find, to make a serum of them, to inject it little by little into her blood, until she would be impervious to any known poison. But, when the armies of Rome besieged her capitol, when she knew that she was lost, refusing to be made a laughing stock to the Roman people, she managed to find an adder, to have it put to her body, to inject its death dealing poison into her veins. Before the Roman soldiers battled their way into her palace, she was dead.

You may not do it that way. You probably will not do it that way. It is never one single sin. It is always a series of acts leading to the crossing of the deadline. Whatever that sin that keeps you from Christ may be, you cannot play around with it. You cannot play around with Satan. You cannot keep on rejecting, refusing, denying, neglecting the overtures of the Holy Spirit without your conscience growing hard, your soul growing stiff, your heart growing stubborn, your mind growing indifferent, you yourself becoming a fearful candidate for Hell.

But, what will happen when you commit the unpardonable sin? Let God tell you. First, it leaves you with a reprobate mind. It leaves you with a mind that is void of judgment. It leaves you with a mind that cannot grasp things. God just leaves you alone to your own resources. God says in Romans 1:28-32: "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful: Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them."

How many times have even I seen that in my brief ministry! All these things were the result of the fact that these people would not retain the knowledge of God in their minds. They refused to step out on the offers of God's promises. That is the first effect of that unpardonable sin.

The second effect of crossing the deadline is that it puts you to sleep, it dulls you. It stupefies you like drink, like an opiate, only more powerfully. It stupefies and dulls your mind. Listen again. "According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear." Oh the dreadful thought! Do you understand it? Did I read it clearly enough? God hath given them the spirit of slumber. God gave it to them, not they themselves. God got tired of them. God got sick of

them. God got disgusted with them. God got discouraged with them. God gave them the spirit of slumber. Brother, sister, if there is any person in this congregation who has committed the unpardonable sin and has the spirit of slumber by God's decree, all this preaching will not do that person a bit of good. That person is going straight to Hell. There is no hope for that soul. But if even my poor preaching, if even my weak pleading, if even my humble proclaiming, if even my stumbling declaring, is creating any sort of a sensation in your soul, hallelujah to God, you have not committed the unpardonable sin! Run to God. Flee from the wrath to come. Run as fast as your repentance, your faith, your confession can carry you.

Thirdly, the unpardonable sin will not only leave you with a reprobate mind, not only give you the spirit of slumber, but it will delude you so that you will be damned. Listen further: "Because they receive not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness." (II Thess. 2:10-12.)

Oh the frightfulness of this thought! God shall send them strong delusion that they should believe a lie. That is what is the matter with the Jehovah's Witnesses, if you want to know. They will not listen to God, and God sent them a lie. That is what is the matter with the Christian Scientists. They will not listen to God. They will not listen to Jesus. They listen to Mary Baker Eddy. God says to them, "All right, listen to her, and go to Hell with her." That is what is the trouble with the Mormons. They too will not listen to Moses, nor to the prophets, nor to the Lord Jesus Christ, nor to the Holy Spirit. They have been listening to Joseph Smith, and Brigham Young. God has said to them, "You listen to them if you think they know more than I do. The end will be that you will go to Hell with them." "God shall send them strong delusion, that they should believe a lie: That they all might be damned who believe not the truth, but had pleasure in unrighteousness."

The unpardonable sin will leave you with a reprobate mind, slow to judge things, to weigh them, to understand them. The unpardonable sin will put your heart, your soul, your mind, your life, in a slumber from which not even God will try to rouse you. God will send you strong delusions that you might follow your own inclinations, listening to the devil's suggestions, to die in sin, to sink into torment.

Here again is what God says about all this: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted of the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame (Heb. 6:4-6). And Hebrews 10:26 says: "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin."

How a Lost Sinner May Keep From Committing the Unpardonable Sin

But thank God, I do not have to stop here. God does not want me to stop here. The Holy Spirit does not want me to stop here. Tonight, with all my heart, with all my soul, with all my strength, by the fact that you are here, that you are alive, that you are still this side of death, of judgment, of Hell, by the blood of Jesus Christ on Calvary, by the presence of the Holy Spirit, by

your anxious hearts, I offer you salvation, if you will come to the Lord Jesus Christ. There is nothing standing in your way. The doctrine of the unpardonable sin need have no effect on you except as a warning. Tonight God offers salvation to every soul in this tented tabernacle, to the thousands here gathered. Is that right, brother preachers? Thank you for your aments. If you want this eternal life, you may have it. God is not going to force it on you. If you want it, come and take it.

Some years ago in the city of Philadelphia, in one of the great missions, an internationally known lawyer stood up to testify how he became a Christian. He told about his early marriage to a Christian girl. He told about how he had tried to break his wife of her religion. He told about the beautiful child that came to them, a delightful thing. When she was small, the child, the daughter carried on with her mother, who

took her along to church services, prayer meetings, and to other religious meetings of that nature. When the girl blossomed out into young womanhood, the father took her over. He taught her how to dance, how to take a social drink, how to play cards. Bit by bit he weaned her away from her mother.

She became engaged to be married. A few months before the date of the wedding, she, together with a group of young people, traveled in the early part of the winter, or perhaps in the late part of the fall, to a mountain lake fifty or sixty miles from her home. They had a glorious time playing around. On the way back to the shore, the boat tipped over. They were a short distance from the shore and consequently suffered no harm beyond getting thoroughly soaked.

The girl caught a cold. The doctor prescribed for her. She got worse. There came a day when, after a consultation with a

specialist, the family physician told the father that the girl was going to die. Her father knelt by her bedside and told her the dreadful news. For many minutes the girl sobbed out her cries of fear.

After a while turning to her daddy, she said, "Daddy, you have been telling me that all I had to do was to be a good girl. I have tried to be good. I have been good. Mamma has been telling me that if I want to go to Heaven, I must accept Christ as my Saviour. Daddy, I am dying. Please tell me, whose way shall I take, your's or Mamma's?"

The man, lifting his child to his breast, kissed her again and again as he sobbed out, "Darling, for God's sake, for Christ's sake, for your hard-hearted Daddy's sake, for Mother's sake, for your own sake, take Mamma's way, take Mamma's Christ!"

That is what I am beseeching you to do. Oh, my dear friends, (Continued on Page 6)

HOW TO HAVE A REVIVAL

A Great New Book on Revivals, by Six of America's Leading Evangelists

Dr. Hyman Appelman, Dr. Bob Jones, Sr., Dr. Joe Henry Hankins, Dr. Jesse M. Hendley, Dr. Robert J. Wells and Dr. John R. Rice have here united in preparing 25 chapters on revival.

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Shadows --

(Continued from Page 1)

know what to do. The fear of inadequacy settles down on us as the spirit of fear settled down on Elisha's servant at Dothan when, seeing the Syrian soldiers, he cried, "Alas! Master, what shall we do?"

And when we consider the wonder of shadows, we feel like saying it is no time for words but for worship.

Among sailors, a shadow is also a small four-cornered sail set on the main mast of a yacht.

In algebra, a shadow is a letter serving to indicate a property of another letter.

In acoustical matters, an acoustic shadow is the effect of interposing any interruption of large size between the source of the acoustic waves and the two ears, especially, as shown by causing the intensity of the stimulation of the two to differ.

In painting, it is the cast shadow, which is the shadow of an object so delineated as to bring it into relief against the object behind it.

In physics, we have the electric shadow, which is the comparatively dark space on those parts of a Crookes tube that are screened from molecular bombardment.

In physiology, we have nuclear shadows — nuclear remains of broken-down white blood corpuscles seen as delicate bodies in blood specimens.

In photography, we have band shadows—dark parallel bands seen to pass quickly across the landscape.

In optics, we have cone shadows, a cone of shadow formed by the interposition of any body between a source of light and a screen.

In music, we have tone shadows, wherein we have modification of the pitch of organ tone or organ pipe.

In penmanship, we have embellishment shadows, whereby the heaviness of certain strokes of letters is increased.

In dancing, we have the shadow dance, wherein and whereby the shadow of the invisible performers, often grotesquely exaggerated, are projected upon a screen.

In the theater, we have play shadows, wherein and whereby a play is performed in pantomime by exhibiting on a screen the shadows of puppets or persons.

In lace making, we have stitch shadows, which is a very delicate kind of ladder stitch used in fine open work.

In skiascopy, we have the test shadow, or the shadow test, which is a determination of the refracting action of the eye by throwing light into it from a small mirror, and observing the effect of slightly tilting the mirror.

In skiagraphy, astronomically viewed, we have determining shadows, wherein is the art of finding the time of day by observing shadows caused by the sun, moon, or stars.

In the realm of nature, we have shadows—shadows of the evening stretched out, shadows of great mountains, shadows of glorious hills, shadows of great trees, shadows of vines, shadows of plants, shadows here and there and everywhere—where people are sheltered from the sun, shadows of the clouds, shadows of eclipses.

In the Bible, we have shadows spoken of:

To show fourth hospitality: "... for therefore came they under the shadow of my roof" (Gen. 19:8).

To show the power of God to reverse the movements of His universe, to use the reverse gear He put in it: "And Isaiah the prophet cried unto the Lord: and he brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz" (II Kings 20:11).

To show the shortness of our life on earth: "For we are strangers before thee, and sojourners, as well as our fathers; our days on the earth are as a shadow, and there is none abiding" (I Chron. 29:15).

To express one's wish to escape from "burden and heat of life's day": "As a servant earnestly desireth the shadow, and as a hireling looketh for the reward of his

work" (Job 7:2).

To express the wasting away of the body under disease or old age: "Mine eye also is dim by reason of sorrow, and all my members are as a shadow" (Job 17:7).

To express one's need of God's protection: "Keep me as the apple of the eye; hide me under the shadow of thy wings" (Psa. 17:8).

To express the power, and the comfort of the hidden life: "And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver, hath he hid me" (Isa. 49:2).

To express the joy of God's mothering care: "Because thou hast been my help, therefore in the shadow of thy wings will I rejoice" (Psa. 63:7).

To express the greatness of Israel's national glory when God delivered them and led them: "Thou hast brought a vine out of Egypt: ... The hills were covered with the shadow of it" (Psa. 80:8, 10).

To express the passing away of a life of vanity: "Man is like to vanity: his days are as a shadow that passeth away" (Psa. 144:1).

To express the joy of communion and comradeship with Christ: "I sat down under his shadow with great delight, and his fruit was sweet to my taste" (Song of Sol. 2:3).

To express individual influence: "Inasmuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them" (Acts 5:15).

To express the changelessness of God: "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning" (James 1:17).

Yes, there are shadows—in every realm.

In a speech at Bristol, on declining the poll, September, 1780, after an unsuccessful canvass, Burke alluded to the sudden death of one of the candidates, Mr. Coombe: "The worthy gentleman who has been snatched from us at the moment of the election, and in the middle of the contest, whilst his desires were as warm and his hopes as eager as ours, has feelingly told us what shadows we are, and what shadows we pursue."

And since we know that as to the length of days we have on earth we are but shadows, I bring you this message today.

From others, as I have studied, as well as from the Bible, I have learned something of—

III. Old Testament Shadows

"Let no man therefore judge you in meat, or in drink, or in respect of a holyday, or of the new moon, or of the sabbath days: Which are a shadow of things to come; but the body is of Christ."—Col. 2:16-17.

The law is called a shadow of good things to come:

"For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect."—Heb. 10:1.

"Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount."—Heb. 8:5.

"But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: The Holy Ghost thus signifying, that the way into the holiest of all was not yet made manifest, while as the first

tabernacle was yet standing."—Heb. 9:7-8.

All of which is to say that the Mosaic ceremony was only a dark and obscure representation of Christ, WHO WAS THE SUBSTANCE OF THE LEGAL TYPES AND SHADOWS.

The old covenant did contain only dark resemblances and types of heavenly things, this being reserved until the time of the gospel when Christ and all spiritual blessings in Him are clearly and plainly manifested.

Christ was the substance and the truth of the things themselves. Jesus Himself said: "Moses wrote of me." "The Scriptures are they that testify of me." The centuries from Adam to Christ were crimson with the blood of innocent victims killed as types of the slain Lamb of God.

The diversified, systematic sacrifices of the Jews, like finger posts along the highway of time, pointed worshipers to a sacrificial Saviour.

Significant shadows of redemptive entity still ahead, adumbrations of a substance yet to come, by the blood of a thousand altars, these sacrifices, elemental, preparatory, preliminary, rudimentary, introductory, pointed to Christ, the propellant center to which the faith of mankind before and since gravitated.

The promise to fallen man in Eden means Christ. All the ceremonies of Judaism mean Christ. The music of Israel's sweetest harps means Christ. The light that burns in prophecy means Christ.

Stand in the Old Testament tabernacle; and the cross is foreshadowed in the brazen altar, just as the brazen laver foreshadows the bath of regeneration by the Word of God. In the holy place, the table of the shewbread will speak of Him who said: "I am the bread of life." The golden candlestick will speak of Him who said: "I am the light of the world." The golden altar and the priest with his swinging censer of burning incense standing thereat will proclaim Christ as the great High Priest.

The beautiful veil of fine linen embroidered with figures of the cherubim in blue, purple, and scarlet color is the symbol of His flesh, His mortal humanity while on this earth. Every board and bar, every cord and pin, the coverings, the curtains, the blue, the purple, the scarlet color, the golden vessels as well as the furniture, each and all proclaim Him, illustrate Him in His person, His work, His present office, His coming glories. And the veil in the temple, without a black thread, speaks of Jesus in whose mouth no deceit was found, in whose life there was no sin.

All these are analogies, types and pictures, and so related to Christ that He alone explains them.

The Old Testament contains the New Testament and the New Testament explains the Old Testament.

The Old Testament conceals the New Testament and the New Testament reveals the Old Testament.

The Old Testament predicts; the New Testament presents; the Old Testament promises; the New Testament produces.

The Old Testament anticipates; the New Testament authenticates; the Old Testament cries: "Some One is coming!"; the New Testament declares: "Some One has come!"

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(Continued on Page 7)

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Crossing the Deadline --

(Continued from Page 5)

take this Christ as your Saviour tonight.

Editor Adds a Pleading Word

You have read this tremendous sermon by Dr. Hyman Appelman. Surely you must believe, you must know, that men can not always trifle with God with impunity, that God's Spirit will not always strive with man. If you ever expect to be saved, in Jesus' name, decide that matter today.

Dr. Appelman has appealed to the unsaved. If you are a Christian, a born again child of God, with your sins under the blood, you cannot commit the unpardonable sin. That is a sin which only lost people, in their continual and wicked rejection of Christ, commit. But if you are a sinner and want to be saved, you can be. Revelation 22:17 says, "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." So if you will come, you may come. God loves you and wants you. Christ died for your sins. You are invited to repent, to trust Christ today and be saved.

If you will today take Christ as your own Saviour, then I beg of you, tell the Lord Jesus so now! Bow your head where you are, or kneel contritely, admit yourself

a poor lost sinner and turn to Jesus for mercy. Give Him your heart depend upon Him to forgive you and save you. He will do this very moment! Then if you have trusted Christ to save you today, will you sign the statement below and copy it and mail it to me? I will notify Dr. Appelman and we will rejoice together over your salvation. I will also send you a letter of counsel and joy.

Evangelist John R. Rice, Editor
The Sword of the Lord
214 West Wesley Street
Wheaton, Illinois

Dear Brother Rice:

I have read Dr. Hyman Appelman's sermon on *Crossing the Deadline in The Sword of the Lord*. I realize what a guilty sinner I have been. I know that God's Spirit has spoken to my heart, I know that Jesus died for me and is willing to save me. So here and now I trust Christ to forgive my sins and save my soul. This very day I give Him my heart and honestly set out to live for Him and serve Him. Today, lest I should insult and drive away the Holy Spirit who calls me, I accept God's invitation and take Christ as my Saviour.

Signed _____

Address _____

Date _____

Dr. Bob Jones Says --

(Continued from Page 1)

have come to the parting of life's road and who do not know which way to go, I greet you in the name of Him who promises wisdom to those who ask. To you who have made a failure in life, I greet you in the name of Him who is always ready to give men a new start and give new grace for their needs. To you who have achieved, I congratulate you and greet you in the name of Him who declares that all power is given unto Him both in Heaven and in earth. To you who are endeavoring to render service to your fellow man, I greet you in the name of Him who might have taken a throne, a scepter and a crown, but who took a towel and washed His disciples' feet. To you, servants of Christ, who have grown discouraged in His work, I greet you in the name of Him who exhorts us not to be weary in well-doing and assures us that we shall reap if we faint not. To you, my friends everywhere who are conscious that you have sinned, I greet you in the name of Him who was wounded for our transgressions and bruised for our iniquities. I greet you, my friends, one and all, in the name of Him to whom I came when I was eleven years old—in the name of Him, who is more precious than the memory of a mother, and dearer than any human tie!

(The literary gem above, beautiful and heart-warming, is the preface to the book, *COMMENTS ON HERE AND HEREAFTER* by Rev. Bob Jones, D.D., LL.D., founder and president Bob Jones College, Cleveland, Tennessee, and distinguished evangelist for more than forty years. We publish it here because of its sweet testimony to Christ and its charming beauty.)

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Shadows --

(Continued from Page 6)

Empire trying to say? What is dead Egypt trying to say? What are the obelisk, the pyramids, the Sphinx trying to say? What is the battered Parthenon trying to say? What is the ruined Acropolis trying to say? What is the Colosseum saying? What is the mighty Pantheon, upon one of the seven hills, saying? They are all saying, with clamorous chorus like the beating of cymbals when the storm is on, GOD. Yes, and GOD is the big word in life. God is the big word and Christianity is His shadow. Christianity is God's shadow.

Without claiming originality, gathering from books here and there, I have learned that—

IV. There Are Shadows That Are Only Shadows

There are times in life when we label shadow figures as real substances and real objects and inescapable realities. In Judges 9:36 we have an example of this. There we read: "And when Gaal saw the people, he said to Zebul, Behold, there come people down from the top of the mountains. And Zebul said unto him, Thou seest the shadow of the mountains as if they were men."

They took shadows of mountains for men. So do we—foolishly.

When I was a boy we enjoyed ghost stories. At least we thought we did. With the kerosene lamps blown out, we sat around the fire and ghost stories were told. We had creepy feelings and fluttering hearts. And, listening to talk of spectral things, we heard the rustle of silk dresses of ghosts, the stomp of ghost feet, groans in closets, rattle of carriages on the streets and headless horses galloping by.

But the other thing I enjoyed as a boy was the shadow figures folks frightened us with. A big white sheet was put up between us and the lamp light, and then with their fingers crossed they made rabbits sit up. And then a wolf came along and ate the rabbit. And then giants "seeking little boys" were on the sheet. Lions and bears and ugly hobgoblins were behind the sheet. My heart often went cold. I wanted my mother near. I hoped the watchdog was on the job.

Now, as I look back across the years into the sweet realms of boyhood, I remember that all those giants were shadows; all those hungry wolves eating pet rabbits were shadows; all those lions shaking their heads were only shadows; all those big fists holding knives to cut folks' throats were only shadows; all those Indians with tomahawks and scalps were only shadows on the sheet. And often we find that to the nervous child, shuddering in his dark room, the shadow of a bed-post cast by a passing candle, looks for all the world like a giant or hobgoblin.

Shakespeare's Ratchiff says: "Be not afraid of shadows, good my Lord."

As Richard indicated in his reply, the difficulty is not dispelled so cheaply:

By the Apostle Paul, shadows to-night

Have struck more terror to the soul of Richard

Than can the substance of 10,000 soldiers.

Then who can forget the shadows on the wall? Mr. Boreham expresses it this way:

Shadows on the wall.

How I hated them!

How I dreaded them!

Yet, how I watched them!

"I slept, in those far off days, in a cozy little bedroom at the head of a winding stairway. After we little people had been tucked away at night, the older folks—little dreaming of the terror their movements inspired—crept stealthily up and down the stairs. They stole about on tiptoe. And the only indication I had of their approach was the rush of shadows on the wall—the shadows that were cast by the candles or lamps they carried.

"Sometimes the shadows moved very slowly—like huge beasts prowling after prey. At other

times they swept swiftly across door and wall and ceiling—like hounds in full cry. Sometimes they leaped and danced and scampered in a revel of ghostly glee. Sometimes a candle or lamp would be left burning on the stand at the head of the stair—and then the wall would be covered with great, grim stationary shadows—shadows that just stayed there and stared at me. These were the worst of all. They were more bewildering, and, since they remained so long, gave greater scope for the play of my terrified fancy.

"In the ceiling of the hall, there was a trap door, leading to an attic. The door usually stood open. One night I saw a wolf. It was standing in the attic with its head craned down through the hole in the ceiling, glaring fixedly at me. I lay, as it seemed, for hours, my eyes riveted on the monster.

"When the tension became more than I could bear, I threw the cover over my head, but only for a second. For the moment I closed my eyes or covered my face, I thought I felt its claws on the bed clothes or its hot breath on my face, and I was glad to assure myself that it was still in its old place on the roof.

"At last somebody blew out the candle—and then, for the first time, I screamed. I could not bear to think what the horrid creature would do in the darkness. And then, to my delight, I heard my father's voice. His presence reassured me. Re-lighting the candle, he took me up into the attic and showed me that there was no wolf there. Then, placing the light where it stood before, he proved to me that the object of my terror was merely the shadow of a bracket that projected from the wall.

"And then we laughed together," he and I. And soothed and comforted, I fell asleep."

Mr. Boreham's experience is like mine—and yours.

Old Mam Lindy used to tell me that if I didn't do what mother and father said the eagle would come and eat out my eyes. Once I did something that was disobedient. And everywhere I looked that day and night, I saw eagles. A jaybird screamed at me from a limb as though to say: "Eagles get you, eagles get you!" and I wondered if the buzzards floating above were not really eagles waiting to pounce on me. And that night when the lights were out and the firelight was throwing shadows on the wall—the fire would die down a bit and then flare up. I saw the shadow of eagle wings.

A great man says: "Let any man take trouble to sit down and deliberately make a list of all the things that have intimidated him from infancy upwards, and he will discover to his amazement that nine-tenths of them were shadows."

Our fears are often shadows—shadows like puddles of ink, shadows, as Charlotte Bronte would say, "like half-comprehended notions that float dim through children's brains." I know that Pascal talks at length about "a virtuous fear which is the effect of faith and a vicious fear which is the product of doubt and distrust," but we must remember that most of our fears are of "feeble fancies full, weak and unmanly"—and loosen our powers.

So many are afraid they will

become afraid. In my college days there was a young man who was making preparation for a public "speech-making" hour. I found him walking the room restlessly—like a tiger pacing to and fro in the narrow confines of its cage.

He said to me: "I'm scared."

"Scared of what?" I asked.

"Scared I'll get scared when the time comes for me to say my speech," he said, all quiver. He was frightened at the thought of becoming frightened—nervous over the thought of a probability of getting nervous—scared thinking he might get scared. He had the trembling fear as "fowls hear falcon's bells"—when he should have been "fearless, like a sea mew reared where naught of wingless life may sing or shine." And the success this young man had later and the medal he won for oratory showed that his fears were just shadows like "the adulterate promises of favorites in power when poor men court them"—shadows "as false as Waghorn who was nineteen times false than the devil"—shadows as seldom made substance as ghosts become prophets.

Mr. Moody used to say there were two ways of going to Heaven—first class and second class. He said people go to Heaven second class who said: "What time I am afraid, I will trust." He said people go to Heaven first class who said: "I will trust and not be afraid." Which way do you travel?

Our doubts are often shadows. Most of the time things that scare a man out of his faith are only shadows. His case is none the less pitiable. Here comes a young man and says he has great sorrow of heart because he has lost his father's faith. But it is only a shadow many times. The fact that he sorrows so sincerely over his imaginary loss shows that his father's faith still holds his heart, although he does not know it.

Falsity and traitorism of friends are only shadows, or should be treated as such. What does it matter so long as ONE friend, even JESUS, understands and is with us? Washington had only one Benedict Arnold after all. Jesus is the Friend who never forsakes.

Wise are these words: I cannot think that God has meant for shadows to be fearsome things.

Else He would not have given us The shadow of His wings; Nor would His tall trees by the way

Trace out a cool, sweet place Where weary travelers may pause To find His soothing grace; Nor would the shadows of the night

Enfold us in that tranquil rest That falls upon the sleeping babe Rocked at its mother's breast. And though the shadows over life May seem to creep apace, Behind the darkest one of them Is His assuring face.

—Mrs. Claude Allen McKay

Our dark hours are only shadows—sometimes—though it is hard for us to believe it. Without substance and sunshine there can be no shadows. Shadows do not mean the sun has ceased shining. They mean it is still on the job.

What about our sorrows? When we remember what refining sorrow brings, we can say they are only shadows.

What about separations? When we remember that there is a meet-

ing place for us and our redeemed ones, we can say, "Separations are only shadows."

I love to think that death will be only a shadow. I know that death is a reality, but I mean we can look upon it as a dark shadow on the wall of our way that leads to the mansion. Death is a black fact. It is the shadow that falls everywhere—the guest that never waits to be invited—the intruder who feels at home in palace or in cot. Death may not be so hobgoblinish after all—not so frightening.

When I was a child my Sunday School teacher told me of a little child who came to die. She, dying, turned to her mother and said: "Mother, I see a great, deep, wide river—and it must be the river of death. I am so afraid."

A few hours later, just before the little child died, she called to her mother and said with joy: "Oh, Mother, Mother, the big, deep river of death has become just a little shining brook—and God is standing on the other side, reaching out His hands to me."

To the dying child, the dark shadow of the river became the silver light of a little brook. This makes me think of what Ethel Barnett DeVito said:

When you're a child, Death seems to be a place

Like Paris, California, or Palm Beach,

Or any other nice place out of reach

Where people stay till you forget their face—

Then you are grown and Death is like a hawk,

A vicious bird of prey circling above,

Waiting to carry off the ones you love

And eat them in his aerie on a rock.

When you are old, you suddenly are wise

And know Life as the monstrous bird of prey,

Eating men's hearts and plucking out their eyes,

Or destroying them some other, subtler way—

Then you see Death, a kind hand everywhere

Snapping off lights that are too bright to bear.

Thinking of death a Christian can say:

I shall die a brave death, Spite o' hell and all—

Oh stand there by and see How I shall hold old death in thrall.

We need to learn that:

The wings of God are wide and cast a shadow

Wider than condor's wings or the albatross;

Their shadow is very dark, as dark as midnight,

Their shadows is dark as the shadow of the cross.

Yet under them shalt thou trust. Evil shall go by thee

Safe in the darkness under thy God's wide wings;

Though thou hear mountains moving and arrows are flying,

Thou shalt be still as a child whose mother sings.

Far outside in the light are thy joy and sorrow;

Forget, forget the pleasant things thou hast left,

Out from thy mind anxiety and hunger,

Hope that was long deferred and love bereft.

Have now no fear of the darkness that enfolds thee,

God's wings are spread as an eagle's over her nest.

The wings of God are wide and safe for hiding,

There in the darkness shall thy soul find rest.

I love to believe that—

V. In the Land of Yonder There Are No Shadows—

"No Night There"

No shadows of fear. No shadows of sorrow.

No shadows yonder! All light and song?

Each day I wonder, and say, 'How long

Shall time me sunder from that dear throng?'

No weeping yonder! All fled away!

While here I wander, each weary day,

I sigh and ponder my long, long stay.

No parting yonder! No space of time

Shall hearts e'er sunder, in that fair clime,

Dearer and fonder—in friendship sublime.

None wanting yonder! Bought by the Lamb,

All gathered under the evergreen palm,

Loud as night's thunder swells out the glad psalm.

And THEN and THERE doubtless we shall all, who have been the victims of a shadow, find joy ever rich and abiding in the

(Continued on Page 8)

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Shadows --

(Continued from Page 7)

presence of the Christ who is the Radiant Reality some men have long ignored.

There are shadows of sorrow that darken life's way,
They are only shadows,
But behind the dark shadows shines love's kindly ray,
They are only shadows.

There are shadows of fear bringing tho'ts that dismay,
They are only shadows,
If we walk in His love they will all pass away,
They are only shadows.

There are shadows of doubt that steal into our mind,
They are only shadows,
If we look to the cross blest assurance we find,
They are only shadows.

There are shadows of death that are black with despair,
They are only shadows,
For Christ Jesus, the Light of the world, will be there,
They are only shadows.

CHORUS:
"Do not doubt, do not fear,
When the shadows appear,
Just remember that dark lonely shadows
Cannot hide God's dear face,
If we trust in His grace,
They are only shadows.

Let us conclude by thinking of --

VI. The Shadow of the Cross
I said somewhere a bit ago, even as another has said, that Christianity is God's shadow—an adumbration of an eternal person who is, and of a life that is very real. Where God goes His shadow will fall—and "His shadow is light."

And just here we might quote what Robert E. Draffen wrote:

I marvel at the shadows, which each day and night I see.
Their thousand shapes and sizes never cease to interest me.
I know there's nothing to them, yet it always seems to me,
That every single one of them reflects reality.
And so I'd say that shadows teach a lesson for us all;
They're merely what we make them, be they wide or short of tall.
Like life they have no meaning if the thing which they reflect,
Has lost its telling outline in a season of neglect.

Let us have no season of neglect in remembering and in teaching that the cross throws its luminous shadow back from Calvary's hill—from the bloody place of the skull to the rough streets He fell—and from there to Pilate's judgment hall. Calvary casts its shadow and blessed radiance from Golgotha through the stormy chasm of human history to the foundation of the world! And from Golgotha, the place of a skull, to Pilate's court, where, with scourge, they seamed his quivering flesh until it started up in red scars. And on to Gethsemane's garden, where the roots of His divine emotion put forth their crimson tears. And on to the upper room, where He changed wine into the perpetual symbol of His blood. And on to the Mount of Transfiguration where Moses and Elijah talked of His coming death. Reaching to the Jordan, where His burial in baptism foreshadowed his death. Reaching to Nazareth, where by the toil of His hands and the sweat of His brow, in the carpenter shop, He sanctified all labor. Reaching to Bethlehem, "where that glorious form where-with He went at Heaven's high council table to sit the midst of Tribal Unity He laid aside."

And from Bethlehem, where Heaven put out its brightest star to mark His birthplace, across four dumb centuries and beyond, the cross throws its shadows and immortal radiance—to Solomon's temple! And over the victim, whether lamb, or bullock, or turtle dove, on the altar of the taber-

"If My People..." --

(Continued from Page 3)

marvel is that the people did not stone Jonah. The people did not hate him. They did not scoff at him as a foreigner. They did not say, "Here is one of those foreign devils who has come to preach to us," as some people do. No, they did not say that. They came and heard it. The king got off his throne, took off his royal raiment, put on sackcloth and knelt in ashes. He sent a proclamation abroad, saying, "Nobles and everybody, get on your knees and confess your sins and pray. Turn from your wickedness and the violence in your hands, and maybe God will repent of this thing. He said He was going to destroy us, but maybe He will repent of it and let us live. And God heard. One man preached one sermon, and a whole city and nation turned to God! Hundreds of thousands were converted. Well, they had a revival in Nineveh when one man got right. God had to work him over. It took a long time and it took a lot of dealing to get Jonah right, but God could have revival. The trouble was not with Nineveh so much as it was with the laborers. Oh, "The harvest truly is great, but the labourers are few." The trouble is not with the grain. It stands white, ready to fall. O God, help us to win people before they are gone, before the devil has them in his clutch

nacle. And over the bloodstained lintels of the Passover night, where the keynote of the cross sounded forth in the depths of remote antiquity and foreshadowed a deliverance far greater.

And beyond that to the withered garden where despair pitched his pavilions upon the sterile and blasted fields of man's lost estate and where God preached the first gospel sermon the world ever heard.

Yes, though it may be repetition unwelcome right here, the shadow of the cross was on Jesus amidst the glories of the glory He had with God before the world was. The shadow of the cross was found amid the writings of the prophets who foretold His coming. The shadow of the cross was on the Bethlehem stable where the world received Him on a pallet of straw. The shadow of the cross was on the road over which Joseph and Mary fled into Egypt to escape bloody Herod's butcherous menace. The shadow of the cross was on the playground where as a child He gambled. The shadow of the cross was on the temple floor where, at twelve years of age, He spoke the wisdom of Heaven to the priests. The shadow of the cross was amidst the stars that glowed in the skies above the hills of Nazareth. The shadow of the cross was on the carpenter shop in Nazareth. The shadow of the cross was upon the Jordan River where He was buried in baptism by John the Baptist, the wilderness preacher. The shadow of the cross was upon the dusty roadways of Judea and upon the hills of Galilee.

As the shadow of a man's body is with him on a day of sunshine or in a night clear with the light of the full moon, so the cross was ever with Jesus. With Him was the cross when He sat on the well curb at Sychar—wearied with His journeyings. With Him was the cross when He walked the wind-whipped sea in the ghostly pallor of the night. With Him was the cross when He spent whole nights in prayer. With Him was the cross when He arose, a great while before day and went out into a mountain to pray. With Him was the cross when, in the synagogue in Capernaum, He taught, saying:

"Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father:

so they can never be won! The trouble is that God does not have the laborers. "The labourers are few," He said.

So it was at Pentecost. It was hard to have a revival then, but when one hundred and twenty people waited ten days in the upper room, God gave a revival. We are going to have a night of prayer tonight at the Arena here in Chicago. I wonder, do you really mean business? You pastors, you church people—you really want a revival, do you? All right, we will soon tell. You needn't tell me now. You needn't say. We will soon see about that. We will see whether you are there for the night of prayer, to wait on God, to beg God for His mercy, to confess sin, to bring your requests and burdens before God. Those of you who can come, ought to come. If you cannot come there, some of you can do it alone. I say, God is ready to hear prayer—why don't we pray? God is ready to forgive our transgressions—why don't we confess them? God wants to win sinners—why don't we pay the price for the power of the Holy Spirit upon us? I say, "The harvest truly is great, but the labourers are few." Oh, may God give us a heart to see we can have revival!

Let Us, as Christians, Admit Our Responsibility

We will not have revival with a

so he that eateth me, even he shall live by me."—John 6:53-57.

With Him was the cross when He wept over Jerusalem. With Him was the cross when, in the upper room, He instituted the memorial supper, that same night in which He was betrayed, saying:

"For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."—I Cor. 11:26.

With Him was the cross when in Gethsemane's garden the roots of His divine emotion put forth their crimson tears. With Him was the cross when, oppressed by its weight invisibly upon Him, the kiss of Judas burned His cheek in shameful betrayal. With Him was the cross when, like frightened sheep, all His disciples forsook Him and fled. With Him was the cross with its black shadow when He was questioned by Annas. With Him was the cross with its pinching pain when Caiaphas condemned Him. With Him was the cross when Herod, set at naught by His silence, mocked Him. With Him was the cross when the priests, with devilish self-righteousness, with hellish envy, derided Him. With Him was the cross when the soldiers abused Him. With Him was the cross when the merciless fangs of Pilate's scourge bit to the bone in His back. With Him was the cross when Pilate surrendered Him to the will of wicked men. With Him was the cross with its oppressive weight as they "led him away, and he, bearing his cross went forth unto a place called the place of a skull, which is called in the Hebrew Golgotha, where they crucified him."

This makes us think of what Hazel M. Kerr wrote:

A prayer within the shadow of a cross!
Beyond the dark hour of His own despair,
Beyond the thought of personal pain and loss,
The Master mounted on the rungs of prayer
Until His mind and heart embraced the scope
Of coming generations, filling pages
Yet unwritten with a deathless hope.
He walked, that night, the rampart of the ages.

Does darkness make for an expanding view?
Are shadows needed for the far outreach
Of visions? In our sorrow, may we, too,
Ascend the spiral path of prayer till each
Shall rise above his own provincial needs
In intercession for a world that bleeds.

"Three Years Ago I Was Wonderously Saved in My Living Room While Reading One of Your Tracts"

"Dear Brother Rice:
"May God bless and prosper you in His service.

"Three years ago I was wonderfully saved in my living room while reading one of your tracts. I think the name of it was 'The Plain Way of Salvation.' A minister gave it to me while we were riding to work on a defense bus after three weeks of dealing with me. He also gave me 'What's Wrong With the Movies?' which turned me forever against them.

"My husband and I were divorced when I was saved. The Lord led me here to Faith Bible Academy for Bible study and to finish my senior year in high school. After I made a full surrender to His will, my husband re-

bunch of alibis. We will not have a revival when we are blaming lost sinners and saying, "Well, they just won't come." I know that sometimes preachers have preached—they have told me so, and I have been tempted the same way—preachers have preached and then when they finished they have said, "All right, I have preached the gospel. Now it is not my responsibility." Oh, but it is. Yes, it is! That is not enough. It is said about Paul and Barnabas that they went to a certain place and they so preached that a multitude believed. It was not just the matter of their preaching. It was not just the doctrine that they preached. We may preach the Word of God and there may be a coldness—a cold, cold, icicle-coldness—and God cannot bless it. Oh, for an impassioned heart! The Scripture says in Psalm 126:5-6: "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Again, don't you see the blame must be on the people of God? If you sow seed and none of it sprouts, if you always plant and it is never watered, if you are always the sower who goes forth to sow and it all falls by the wayside, none of it on good soil and none of it ever brings forth fruit, then God have pity, there must be something wrong with the sower.

I remember when I was a lad out on the farm in west Texas and we had to sometimes sow oats broadcast, that is, by hand. I know how to do it today. Bill, if you never did do that, it takes a certain kind of technique to cover the ground thoroughly. I knew some birds would get some of the seed, some would fall by the wayside, some on stony ground; but it would be a poor kind of man who did not get any of it in good soil, did not get any of it so it would grow. If we go, if we water our message with our tears, if we go with such a contrite heart, such waiting on God, such penitence over our sins as that the Spirit of God Himself goes with us in power, we can have revival. You see, revival really depends upon the people of God. It does not depend upon the lost world. It is true that the world cannot give revival. Some of my friends, good men—and I am for them—are trying hard to get some congressmen interested in revival. I hope they do. Some men are trying mighty

turned from overseas duty in the Army, and we were married, and now are happier than before. I find that in being obedient to my husband, God blesses our home and me in my Sunday School teaching of young people. Our daughter has accepted Christ, as also has my only sister. I do thank you for your book, 'Bobbed Hair, Bossy Wives, and Women Preachers.' I am going to bring the Scriptures (I Cor. 11:3-16) to my class next Sunday, Lord willing, in an effort to show the young women here what God says about bobbed hair. I'm sure God will honor His Word. "Praying for you, I am yours in His name,

"(Signed)

"MRS. B. W.
"Camdenton, Missouri."

hard to get government leaders interested in revival. I hope they do. Some are trying hard to get the newspapers interested in revival—but not with much success thus far. What I want to tell you is that the world cannot have revival. The world does not have what it takes to have revival. But, blessed be God, they cannot stop one. They cannot hinder one. If all the powers of Hell are against revival, God and His people can have revival. The men who hate God, the infidels and atheists and drunkards and harlots and scoffers—I say, they cannot stop a revival. Blessed be God, "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

The Zulu and Basutoland Mission

By the Editor

Some years ago it was my privilege to speak at the annual missionary conference of Grace Missionary Church at Zion, Illinois. I then became well acquainted with the Zulu and Basutoland Mission, with headquarters in Zion. They are doing a fine work in Africa, with mission stations serving some seventy thousand square miles. They have fourteen white missionaries and numbers of native workers. God has blessed the work with many thousands of conversions. It has been stated by some of the missionaries that for every three dollars given to the mission work, one soul has been saved.

My good friend, Rev. E. A. McDonald, of 317 Hill Avenue, Glen Ellyn, Illinois, is a field representative for this mission. He is a sweet gospel singer, a devoted Christian, and would be glad to appear in friendly churches interested in the mission field. His heart is burdened over the 600,000,000 heathen people in the world who have never even heard the gospel of Christ. He would like to show missionary slides representing the work in an interesting fashion and to give a real missionary challenge, calling for people to serve the Lord on the mission field as God might lay it on their hearts. He will give an interesting program, he is a trustworthy and godly man, and I believe the mission worthy of the support of God's people.

You may get in touch with Rev. E. A. McDonald at the above address.

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